Our Minds.

Man is indeed "beautifully and wonderfully made." We can examine no part of him but to find in the simplicity of his structure that which excels all human mechanism. A complete study of the eye, the ear, or any of the special senses fills us with astonishment and wonder at its intricacy and adaptability, and we are made to tremble at the thought that so delicate and easily injured organs are submitted to our care.

But more wonderful than all these, susceptible of more changes and different phases, is the mind. It is of more importance because its condition concerns not only the accompanying individual but his associates as well. By its apparent condition do we judge the character of the man as well as his disposition. As a proof of its importance notice the great number of words in the language (see italicized words) to express and illustrate its varied and numerous states. All of these conditions, or states are not essentially indispensible parts of the mind, but may be cultivated or eradicated at the pleasure of the individual.

The following thoughts have been suggested to the mind of the writer by actual observation, in the last few months, and not a few of them are self-condemnatory and the result of this first thought: If you contemplate studying human nature, begin with self; your continuance of the study will depend upon your *prejudice*, *conceit* or true worth. If you are generous you will find ample employment for some time. You will not find time to discover the "mote in your brother's eye."

The man who is too old to be advised and too erudite to learn will ever be a stumbling block to his own prosperity. An intelligent person has other things to think of besides making a display of what he knows. This may be said of *conceit* *Pride* is the devil's chief recruiting officer.

To command others learn to *command yourself*. It is often more difficult to command one's self than an army.

The best Christian is the one whose worship is marked by the least formality and greatest *simplicity*.

Nature is *simplicity* personified.

All things natural are beautiful; therefore simplicity is beauty.

The World dislikes complaints, but we are all votaries to *Hope*; and the man who hopes most will have the most friends.

Our losses are never so oppressive as our *despair*.

In the cluster of the mind's jewels, *truth* shines brightest.

True deeds of kindness are those which come from the heart *spontaneously*; those which are premeditated generally owe their origin to *selfish* motives.

Generosity is the lubricator which prevents friction among different natures.

Firmness and *obstinacy* are ever at war, the former being always victorious.

The world's greatest blessings are honest men. An *honest* man will never fear the tongue of the *slanderer*. Those whose actions are controlled by *pure* and *honest* motives will never be the worse for them. It would be more generous in us if we would sometimes look to intentions rather than bare acts.

Those who resort to *strategy* show plainly that they are incapable of arriving at their ends otherwise.

The man who *deceives* the world must deceive his own soul. Tongue may tell and face act the lie but the natural soul knows not *deceit* and sooner or later will bring truth uppermost, unless it has become wholly abandoned.

From the darkest, most *depraved*, inpenatrable and darkest natures there will shoot forth occasional gleams of *humanity*.

The longest face and deepest mourning may sometimes be identified with the lightest heart at a funeral. A *hypocrite's* capacity may be measured by his *sincerity*.

Cowardice and *fear* are not synonymous terms. The man who fears most may be the bravest.

Discretion is man's most responsible bodyguard.

It is better to be *envied* than to be *flattered*. Those who envy you, recognize in you something superior to themselves; those who flatter you, enlarge upon your qualities or condition for your gratification and their benefit.

A man's selfishness is often the instrument of his own loss.

In trying to *deceive* you will most frequently find yourself the victim.

Your open enemies need not so much watching as your *treacherous* friends.

A thousand assertions won't make one truth. This for the dogmatic.

He who lacks attention lacks what is necessary for complete success. The benefit we drive from and the success we attain in anything depends upon the attention we give it.

Success is the reward of *patience* and industry. Few things may not be conquered by patience.

Without *prudence* there is war, pestilence and famine: with it there is peace, health and plenty.

Indecision has caused war and is ever causing misery.

If you wish to mislead a rogue, tell him the truth; the more dishonest a man is the more he suspects others of *dishonesty*

An attempt to *deceive* a wise man is equivalent to an open confession.

Abject humility is a mask for baseness; true humility is the brightest ornament of a Christian's character.

Those given to advising are usually the last to take advice: Advice, like policeman, usually comes after the deed is done.

Christianity and *vindictiveness* never were companions and never will be; carry your vindictiveness to the grave and your share in the celestial world will be small.

Cupidity and Christianity won't work together yet there are those who try to reconcile them.

To be *brutal* is to be like a brute; but what shall we say of the man whose deeds no brute would perpetrate.

Superstition is often a tool of the cunning to rule the ignorant.

Misanthrophy will be an unknown word in heaven.

As truly as water rises to the level of its source, so truly will people find their level in society. Our *truthfulness*, honest intentions or *hypocrisy* will surely come out at last.

Frequently words in italics will have to be transposed into those denoting state or condition, to apply directly.

C. F. ATKINS.

Homerville, O.

Where is the Home of the Righteous?

If we accept the popular opinions of most of our theologians and newspaper correspondents, we will answer the above question at once by saying, "up in heaven" but does the Word of God sustain this opinion. Let us read for ourselves. Read Heb. 11: 16 we find God has "prepared a city" but in the last three verses of the same chapter says though they obtained a good report through faith they received not the promise. God having provided some better thing for us, that they without us should not be made perfect. Jesus says in my Father's house are many mansions I go to prepare a place for you, etc., John 14: 2, 3 but John saw in his Revelation chapter 21 the holy city coming down from God out of heaven, and he heard a voice saying, "behold the tabernacle of God is with men, and He will dwell with them." I understand from this vision of John's that the tabernacle of God will be on the earth. Is not this "holy city" the many mansions Jesus has gone to prepare? We can't read in all of Christ's or his apostles writings that any one has ever gone to heaven to dwell in those mansions but we can read it in all our literature of today, but are we justified in believing it? Yes says some that read this article, the Scripture tells what characters will get into the kingdom and who cannot enter—true, but I do not understand the kingdom and heaven to be one and the same, unless heaven is on the earth. For we read "no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" John 3: 13. David is not ascended into the heavens Acts 2: 34. Then why do intelligent men and women lead us to think that any one has gone to heaven. Often in reading obituary notices, we see where some "dear friend" has gone to heaven, to be an angel especially if it be an infant, they will say, it is now an angel in heaven flying round the throne. O blessed thoughts to the bereft ones, but is it correct? By what authority can we say that any human beings either infants or adults ever get to be angels in heaven, or any where else. I fail to find it corroborated any where in the Scriptures.

I am an inquirer after the truth. If my ideas concerning "heaven and angel" are not correct, I would be pleased if some better informed brother or sister will enlighten me on the subject. By so doing they will confer a great favor on a sister who is searching for the truth.

C. P. FOSTER.

Auburn, Ill.

There are never too many flowers in thisworld, and not one kind word to many has ever yet been spoken.

Conquer thyself. Till thou hast done that, thou art a slave, for it is almost as well to be in subjection to another's appetite as thy own.

The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or not.

I would as soon administer the sacraments to a dog as to Catholics who send their children to public schools.—*Priest Walker.*

What Father Walker says is only what has been said by the bishops all over the world, over and over again, in their pastorals, and we heartily endorse it.—*New York Tablet.*

No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next. —*Council of Trent.*

Moreover we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.—*Pope Gregory XVI.*

There can be no peace in human life without the contentment of all events. He that troubles his head with drawing consequences from mere contingencies shall never be at rest.

REPORT OF THE COMMITTEE ON PUBLICATION:

Your committee beg leave to report the following:

1. The charter for Publishing House has been obtained, which we now proceed to read as follows:

2. The expense of obtaining the charter has been two dollars, and was paid by H. R. Holsinger.

3. An attempt was made to comply with item six of the reports of the committee on publication, as published on page 53 of the report of the Dayton convention; namely, to purchase the "Progressive Chistian," etc., but failed, because the owners of the one-half interest of the office of the Progressive Christian were not willing to sell their interest for such a price as thought to be its actual value.

3. Since then no further effort has been made by your committee to purchase the paper or secure stock.

4. We therefore now offer to this convention the following recommendation:

I. To establish a church paper conducted by the church and for the church as suggested by the committee above referred to and adopted by the Dayton Convention, and that immediately.

2. That the committee on publication be authorized to purchase the EVANGELIST, at a reasonable price, as it shall appear to said committee, and if the EVANGELIST cannot be secured at such fair price then to so report to the editor and publisher, and board of directors, to be hereafter provided for and appointed, who shall forthwith proceed to secure the necessary material for publishing such a paper, and such other literature as the requirements of the churches may demand.

3. That this convention do appoint a publisher and editor, who shall remain in office until his successor be appointed by a national Convention by the Brethren Church, and shall receive a salary of $500 a year.

4. That the board of directors proposed by the Dayton Convention, shall be appointed by this convention and shall continue in office until their successors shall be appointed and that it shall consist of three persons instead of seven.

5. The Board of Directors shall constitute the Board of Trustees of the National Association of Brethren Churches and shall hold in Trust all the property of said Association appertaining to the publishing house.

2. They shall supervise the financial affairs of the institution and shall have published an annual statement of all its transactions, closing with the 31st day of March of each year.

6. That instead of making this publishing house the property of a stock company, it is recommended that it shall be the property of the National Association of the Brethren Church, and shall be under the governmentand control of its general conventions.

7. That the money to purchase the material for the publishing house shall be secured by voluntary donations for that purpose from each congregation, through the pastors of the churches, who shall be the local agents for the paper, or such persons as may be appointed by the pastors.

8. That until such donations can be secured by solicitation this convention, through the directors of the publishing house, will accept a voluntary loan of the required amount without interest for one year, from individual members, and if not refunded at the end of one year from date they shall receive six per cent. per annum interest on the amount unpaid.

9. The publishing house shall be located within the limits of the congregation donating the largest amount to the purpose of its establishment on or before Thanksgiving Day, 1887, to be reported to, and determined by the Board of Directors and the editor and publisher, in conjunction, but such congregation securing the location of the publishing house shall have no more control over its management than any other church; but in case of its removal, one-half the amount donated with interest shall be refunded.

10. That an assistant editor be appointed without salary, who shall become editor and publisher in chief, in case of death or resignation.